A U M

And thus it has been said: Through the serenity or calmness of thought he brings to an end the effects of all actions, good or bad; his self, serene, abiding in the supreme, obtains imperishable bliss.

The word is Om. Using that word and meditating upon it, he arrives at that which is beyond and cannot by means of intellect be either grasped or expressed. This is the way, this is the immortal, and this is bliss.—*Upanishads.*

THEOSOPHY

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MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

THE CONSPIRACY AGAINST W. Q. JUDGE.

OCCULT truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty.....Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong.....

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? "They be blind leaders of the blind," both falling into the ditch of

vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—IGNORANCE.

—H. P. BLAVATSKY: *Lucifer,* October, 1888.

A member of the E. S. who receives instructions emanating from the Masters of the Occult Philosophy, and doubts at the same time the genuineness of the source, or the honesty of the humble transmitter of the old esoteric doctrines—*lies to his own soul, and is untrue to his pledge.*

—H. P. BLAVATSKY: *Lucifer,* February, 1891.

William Q. Judge died on the 21st March, 1896. He whom H. P. B. had declared to have "been part of myself for aeons past," and of whom she wrote that "he of all chelas does the most and asks or even expects the least," is to-day almost unknown even by name to the vast majority of students of Theosophy. To most others his mention is synonymous with the forgery, treason and secession of which he was accused by Col. Olcott, Mrs. Annie Besant, A. P. Sinnett, and others. The few who still hold Him in some hidden reverence and respect have long since forgotten the adjuration of H. P. B. in the Third Instruction: "I call on all those who would be true to their pledges to defend Wm. Q. Judge *when the time comes.*"

Some now living know of their own knowledge that H. P. Blavatsky and William Q. Judge were none other than the *personae* of those very Masters of Wisdom who founded the Theosophical Society, who conceived the Esoteric School within the womb and shell of that Body, who gave to the world the mighty message of Theosophy, and to the students who sought the small old path, the Instruction and Example that might lead them to the *ashram* of the Lodge. Enough is of printed record to form an overwhelming body of evidence and inference for all those who will search the testimony, collate the facts, and make the unavoidable deductions. These will clear the way to the true perception of the Nature and Mission of the Messengers of the Theosophical Movement of the Nineteenth century. That done, there will be re-established the one and only sure basis that will enable us to carry on the Work on the lines laid down from the beginning.

For, "was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene,* knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgment."

She knew what was in store. In 1888 she wrote to Mr. Judge: "Night before last I was shown a bird's-eye view of the Theosophical *Societies* (there was only *one* then). I saw a few earnest

reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed,* as you in *America will prevail,* if you only remain staunch to the Master's programme and true to yourselves."

And again, in London, she said to Mr. Judge, "We are not working merely that people may call themselves *Theosophists,* but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

There is, then, a great and unavoidable work to be done in clearing away the rubbish of slander, calumny, misrepresentation and ignorance through which the name and fame of H. P. B. and W. Q. J. have been obscured, and their priceless teachings and example replaced by the speculations and claims of a succession of false and faithless usurpers. Our purpose is to nothing extenuate; nor set down aught in malice, but to write with charity for all, with firmness in the right, pointing to records accessible to all who may wish to verify the statements made. We may repeat the statement of H. P. B. near the close of the Introductory of the *Secret Doctrine*:

> "'I Have Here Made Only a Nosegay of Culled Flowers, and Have Brought Nothing of My Own but the String That Ties Them.'
>
> "Pull the 'string' to pieces and cut it up in shreds, if you will. As for the nosegay of Facts—you will never be able to make away with these. You can only ignore them, and no more."

Immediately the formation of the Esoteric Section was undertaken, H. P. B. gave into the keeping of Mr. Judge the following document:

> As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge, of New York, U.S., in virtue of his character as a chela of thirteen years' standing, and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society.
>
> (Seal) H. P. Blavatsky, .·.

The death of H. P. B. occurred May 8, 1891, just after the annual Convention of the American Section of the Theosophical Society, to which Mrs. Annie Besant had been sent by H. P. B. with her last Letter to the Convention. She had also sent by Mrs. Besant a special and separate Letter to the Convention repeating in other words the recognition of Mr. Judge shown in the opening paragraphs of her first Letter to the Convention of 1888. In this last Letter, dated April 15, 1891, she speaks of Mr. Judge as "my oldest friend and fellow-worker," and that he has "proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society." She says that "mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due," and that she gladly takes this opportunity of stating in public her deep appreciation of the work of Mr. Judge, "and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done."

On October 23, 1889, following upon the assault of Dr. Elliott Coues and Mabel Collins on H. P. B., and similar efforts to unseat Mr. Judge in the confidence of the members of the E. S., H. P. B. sent Mr. Judge a letter, from which the following extract is given:

...The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans. W. Q. J. is the *Antaskarana* between the two *Manas(es)*, the American thought and the Indian—or rather the trans-Himalayan esoteric knowledge. *Dixi.* H. P. B. ∴

P. S. W. Q. J. had better show, and impress *this* on the minds *of all those it may concern.* H. P. B.

In a communication to the members dated August 9, 1890, H. P. B., in correcting certain remarks on the teachings made by Mr. Bertram Keightley, and which some members construed as instructions from H. P. B., says:

3. The only "orders" in Instructions which I issue in the U. S. are through Mr. William Q. Judge, or those which I myself sign my name to with my physical hand.

4. Any report or statement by any one of orders or instructions alleged to be by me in any other form than as stated in the foregoing paragraph are and shall be false; and any member acting on any other sort of order and without first sending the same to Mr. William Q. Judge, will be expelled from the Section.

5. I desire above all that the members of this Section shall exercise as much common-sense as they are capable of and that they shall avoid all dealing with astral messages, reports, spooks and the like until they shall have attained to the requisite knowledge and ability.

As soon as possible after the death of H. P. B. the Council of the E. S. held a meeting at London, England. The report of that Council to the membership, dated the day of the meeting, commences as follows:

> To All Members of the E. S. T.
>
> A full meeting of the Council, as appointed by H. P. B., was held at the Headquarters of the Theosophical Society in Europe, 19, Avenue Road, London, England, on May 27, 1891. The American Councillors were represented by Bro. William Q. Judge, with full power, and Bro. Judge attended as the representative of H. P. B. under a general power given as below.

Then follows the document dated December 14th, 1888, as printed above. The status of Mrs. Annie Besant was established under H. P. B.'s order of April 1, 1891, as follows:

> I hereby appoint, in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings.
>
> H. P. B., .'.

Mr. Judge also produced to the Council H. P. B.'s letter to him of March 27, 1891, regarding Annie Besant, which the Council state "we now here have read," and in accordance with the several documents and letter mentioned, it was "resolved and recorded that the highest officials in the School for the present are Annie Besant and William Q. Judge," and that "in full accord with the known wishes of H. P. B., the visible Head of the School, we primarily resolve and declare that the work of the School ought and shall be continued and carried on along the lines laid down by her, and *with the matter left in writing or dictated by her before her departure.*"*

An Address, signed by Annie Besant and William Q. Judge, is included in the report of the meeting. Regarding this the Council say: "That having read the address drawn up by Annie Besant and William Q. Judge, we put on record our full accord with it."

Finally, the report concludes as follows:

> That this Council records its decision that its appointment was solely for the purpose of assisting H. P. B. in a consultative way, and that as she had full power and authority to relieve us from duty at any time, our office and that of each of us ends with the above resolution passed in order as far as possible in our power to place the future conduct of the School on the basis directed and intended by her; therefore we collectively and individually declare that our office as Councillors ceases at this date, and that from henceforth with Annie Besant and William Q. Judge rest the full charge and management of this School.

To this there are appended the signatures of Annie Besant, Alice Leighton Cleather, Isabel Cooper-Oakley, Laura M. Cooper, H. A. W. Coryn, Archibald Keightley, William Kingsland, Emily Kislingbury, G. R. S. Mead, W. R. Old, E. T. Sturdy, Constance

*Italics ours.—EDS.

Wachtmeister, W. Wynn Westcott, Claude F. Wright, and William Q. Judge, for the entire American Council E. S. T., and individually.

The address spoken of contained the statement that the future of the School depends on the way the test of steadfastness and loyalty is endured by the members collectively and individually; that it would ill become the pupils if they desert the great Cause to which her life was given, and invite the terrible Karma that must fall on those who break their solemn pledge. The statement is made: "We believe in H. P. B. and in the Masters, and it is enough for us that they say, 'Go and carry on our work along the lines on which you have been instructed.'" It is repeated that, "For the use of all of us, there are written teachings left by H. P. B. in our hands that will give food for study and thought for many a year to come."

The extracts given and the references cited establish indisputably on strict historical lines the exact understanding and unbroken unanimity of relation existing between Madame Blavatsky and Mr. Judge from the beginning of the Theosophical Movement of the nineteenth century until the death of H. P. B. Their several writings on Theosophical subjects and philosophy present a flawless consistency in comprehension and in teaching. The various printed records over the signatures of the different students show that during the period of their joint emission of Theosophy, and work for its dissemination, not only did no misunderstanding exist between the two Messengers, but that no question was ever raised by any student either as to their place in the work or their entire accord. Necessarily the quotations and citations given, overwhelming as they are, form but a small portion of the facts and documents of record. All that can be accomplished is to point the way, as clearly and as succinctly as may be. The earnest student has to follow up the history of the Movement on his own account to see face to face the forces at work and the causes hidden beneath the surface of events.

From what is given the thoughtful mind can discern what unvarying prescience was shown by H. P. B. and W. Q. J. during the period of their presence among the students. Since 1891 many, many scenes have been staged by the various actors in the drama of Theosophy—scenes all undreamt of by the students in the period from 1875 to 1891. We are showing and shall show that *not one of these undreamt of scenes but was foreknown, foreshadowed, forewarned against, and prepared for by H. P. B. and W. Q. J.*

The claims and statements of Bertram Keightley, Annie Besant, H. S. Olcott, Countess Wachtmeister, and others in 1894 and -5 of H. P. B.'s "orders", instructions, statements verbal to them, were in fact all foreseen and provided for in H. P. B.'s circular of August 9, 1890, wherein she says, "Any report or statement by *any one* of orders or instructions *alleged to be by me*" in any other form than "through William Q. Judge or those which I myself sign my name to with my physical hand" are and *"shall be* false."

The accusations and assertions to be made against Mr. Judge, and the claims that H. P. B. doubted or mistrusted him, were provided against in the Preliminary to the Third Instruction, issued in 1890, in the Letter to the American Convention of 1888, and the Letter to the American Convention of 1891.

The actual position and relation of Mr. Judge to the Lodge of Masters, to herself and to the students, were set forth in the document of December 14, 1888, read and attested by the entire E. S. Council on May 27, 1891, signed by the very ones who a few years later were forced by the exigencies of their own plots and treasons to belie their own solemn pledges and signatures; attested further by the document of October 23, 1889, which was published to the members of the E. S. by Annie Besant in her *Answers to Correspondence* for June, 1893. Eighteen months later, on December 19, 1894, Mrs. Besant, in a circular issued from Colombo, Ceylon, stultified her own signature to, and attestation of, the two documents just mentioned.

Mrs. Besant's desperate invention at the same time of the myth of her appointment by H. P. B. as her "successor," and the fabricated "testimony" to that successorship, were foreseen and guarded against by the production at the E. S. Council meeting of May 27, 1891, first, of the actual "appointment," which was that of April 1, 1891, as "Chief Secretary" of the Inner Group and "Recorder" of the Teachings; and second, by the production at the same meeting of H. P. B.'s letter to Mr. Judge of March 27, 1891, which the Council records, "we now here have read." Thus, on May 27, 1891, Annie Besant and Countess Wachtmeister, with the rest of the Council of the E. S., placed on record their solemn attestation of the status of Mr. Judge as the "representative of H. P. B.," and of Annie Besant as chief secretary and recorder of the Teachings. As H. P. B. died nineteen days *before* this meeting, and thirty-seven days *after* the appointment of Annie Besant as "recorder of the Teachings," it is clear beyond any possibility of cavil or denial that H. P. B. had defined and the Council understood the actual situation *at the time*. Not till nearly four years later did Mrs. Besant make her assertion of "successorship," and then only after Mr. Judge, in fulfillment of H. P. B.'s circular of August 9, 1890—"and any member acting on any other sort of order (*i. e.*, than 'through William Q. Judge or those which I myself sign my name to with my physical hand'), will be expelled from the Section"—had, under Master's direction, declared Mrs. Besant's headship in the E. S. T. at an end. Early in 1895 the Countess Wachtmeister issued a circular entitled, "H. P. B. and the Present Crisis in the Theosophical Society," in which she attempted to bolster Annie Besant's claim of "successorship" just mentioned. In that circular the Countess' only attempt at verification of her assertions was a garbled quotation from H.

P. B.'s letter to Mr. Judge of March 27, 1891. As we have seen, this very letter was presented in full by Mr. Judge to the meeting of the E. S. Council on May 27, 1891, and which the Council affirm, "we now here have read." Not till the necessities of a treasonable conspiracy compelled was there any memory of a "successor" to H. P. B., and then that "memory" stood exposed by the prevision of H. P. B., and the recorded evidence of the conspirators' own signatures four years previously.

An equally remarkable instance of the prevision of the Messengers may be noted in this connection. The opening Editorial in *The Path* for April, 1890 (Vol. V, p. 1), is entitled, "The Path's Fifth Year." Mr. Judge says that as five is the number of *Light*, it will reveal all, and by its power as *Justice* and *Nemesis* it will appropriately measure out the compensation, since its position in the centre between 1 and 9 makes of it the middle of the balance, for although the series of 9 is not completed, yet when 5 is reached the future is potentially present up to 9. The article then goes on to make the following statement:

> Let us press forward with *new energy* in the work of the next four years, *for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.*

This article was published eighteen months after the formation of the Esoteric Section, one year after the Letter of H. P. B. to the American Convention of 1889 and one month before her Letter to the Convention of 1890. It was written in the wake of the desertion of Dr. Elliott Coues and Mabel Collins, and the accession to the ranks of theosophical workers of Mrs. Besant and Herbert Burrows, and should be studied in connection with the two Letters just mentioned. The succeeding four years witnessed a tremendous acceleration of theosophical effort—*new energy* indeed. The end of the four years was marked by the public charges against Mr. Judge by Mrs. Besant, aided and abetted by Col. Olcott and many others. The "second fifth" was reached in 1895 and the "important era" was marked by the publication of Mrs. Besant's pamphlet, "The case against W. Q. Judge," and the declaration of autonomy by the American Section of the Theosophical Society, both in April, 1895, when "the result of again being weighed in the balance of events" was indeed immensely more serious for theosophists and the world than either the Coulomb conspiracy and Psychical Research Society Report of 1884-5, or the Collins-Coues conspiracy of 1889. The many magazine articles written by Madame Blavatsky and Mr. Judge on the applications of the philosophy to the work of the Movement and of the Society, were sown with hints and prophecies of coming events. Few grasped even the immediate application to the then present. Scarce one of the students recognized their import

and guidance in relation to the coming years. Now, with a quarter of a century of verification in events, it is hoped and believed many students of the present generation may be inspired to closer study and reflection. If this is attempted, there will infallibly result a better knowledge, a growth in intuition, a consequent appreciation of the true nature of the Messengers, and a resumption of effort on the lines originally laid down and consistently followed by H. P. B. and W. Q. J. The events which we discuss were known to thousands, participated in by many. *Their meaning* was and is missed by most students, and unless the meaning of events is grasped, no phenomena of life or history are of any value.

Theosophy was recognized by all the thousands of students as a philosophy which covers the *whole of life*. Few attempted to reorganize their own ideas in the light of the philosophy, but on the contrary began at once the hopeless attempt to *reconcile* Theosophy with their acquired individual and racial ideas in philosophy, science, religion and ethics. The inevitable result was a mixture and confusion of mind and idea, which nevertheless constituted *their conception* of Theosophy, and on which they acted.

The central teaching of Theosophy is the *fact of Masters* as the necessary sequence of orderly evolution, or reincarnation and Karma. This idea was accepted by all as the abstract fulfilment of the spiritual aspirations of mankind. Yet it either remained in the minds of the students as a mere cold abstraction, possible of achievement only in the collective progress of an immensely distant future, or as a something that could be bestowed as a favor, or gained by fierce individual striving. Those who grasped the fact—that is to say, the most earnest and sincere students—formed their own mixed and confused ideas as to what constitutes a MASTER, and the *Path* to be followed in arriving at that ardently desired goal.

Thus neither was there a sustained attempt to assimilate Theosophy as it was given, nor a sustained effort at *chelaship* on the lines over and over pointed out as the only possible way to be followed.

Misinterpreting Theosophy in the false light of human theories and speculations, and Masters in the equally false light of human hopes and desires, it is not to be wondered at that these ardent and sincere students should equally err in their understanding of the real nature of the Messengers. All they could *see* was a human being named H. P. Blavatsky, who was in all things like to themselves, but who had apparently been favored as they in their turn hoped to be favored, and who was not an Agent of the Lodge, but a recipient of favors from the Lodge. All they could see in William Q. Judge was a fellow-student a little more zealous perhaps than themselves, and consequently a little more favored by H. P. B.

Yet the students had before their eyes the philosophy presented and the work done by these Two. They had the declaration of the Masters that She was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all that she did. That work not only includes the philosophy that she gave, but her work with and relation to others in the Movement, and she herself over and over particularly defined the relation in which Mr. Judge stood, to herself, to the Movement, to the Masters.

The work of these Two cannot be separated if the Movement is to be understood, if Theosophy is to be understood, if Masters are to be understood, if the benefits to be derived from Their wisdom and Their help are to be received by the students and by humanity at large.

The way is through Them. They were and *are* the Bridge. We cannot ignore the messenger, take the message, and laugh at or give scorn to the ones who brought it to us. Woe is set apart—not by Masters' but by Nature's laws—for those who, having started in the path with their aid, shall in any way try to belittle them or their work. To belittle them,—to imagine vain explanations with which to do away with what is not liked in that which is said, is to violate the ideal—is "to spit back in the face of the teacher" through whom the knowledge and the opportunity came—to befoul the river which brought you sweet waters.

Those who will mount to that point of view where they are willing to accept truth wherever it may be found, and to defend it, even looking popular and their own prejudice straight in the face, will not find it difficult to perceive that those who represented the Masters of the Great Lodge were not casual students attracted to a philosophy, nor mere tyros in occultism, but Initiates—masquerading in the mortal garments known as H. P. Blavatsky and William Q. Judge. This is a matter of knowledge to living persons to-day. To help all who will to the personal realization of that knowledge is but a carrying on of Their work on the lines They laid down. To understand Them, and to place one's self where help may be given, necessitates a study and assimilation of the teachings They have recorded for the benefit of humanity—a following of the Path They showed.

It is certain that Their viewpoint adopted, Their writings studied, Their work carried on, the student will little by little assimilate Their nature, and a great light will dawn where before there was darkness and confusion.

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ADVANTAGES AND DISADVANTAGES IN LIFE*

THAT VIEW of one's Karma which leads to a bewailing of the unkind fate which has kept advantages in life away from us, is a mistaken estimate of what is good and what is not good for the soul. It is quite true that we may often find persons surrounded with great advantages but who make no corresponding use of them or pay but little regard to them. But this very fact in itself goes to show that the so-called advantageous position in life is really not good nor fortunate in the true and inner meaning of those words. The fortunate one has money and teachers, ability, and means to travel and fill the surroundings with works of art, with music and with ease. But these are like the tropical airs that enervate the body; these enervate the character instead of building it up. They do not in themselves tend to the acquirement of any virtue whatever but rather to the opposite by reason of the constant steeping of the senses in the subtile essences of the sensuous world. They are like sweet things which, being swallowed in quantities, turn to acids in the inside of the body. Thus they can be seen to be the opposite of good Karma.

What then is good Karma and what bad? The all embracing and sufficient answer is this:

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires.

And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection, to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right.

When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity.

The middle ground in all this, and not the extreme, is what we speak of. To be born with the disadvantage of drunken, diseased parents, in the criminal portion of the community, is a punishment which constitutes a wait on the road of evolution. It is a necessity generally because the Ego has drawn about itself in a former life some tendencies which cannot be eliminated in any other way. But we should not forget that sometimes, often in the grand total, a pure, powerful Ego incarnates in just such awful surroundings, remaining good and pure all the time, and staying there for the purpose of uplifting and helping others.

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* This article was first printed by Wm. Q. Judge in *The Path* for July, 1895.

But to be born in extreme poverty is not a disadvantage. Jesus said well when, repeating what many a sage had said before, he described the difficulty experienced by the rich man in entering heaven. If we look at life from the narrow point of view of those who say there is but one earth and after it either eternal heaven or hell, then poverty will be regarded as a great disadvantage and something to be avoided. But seeing that we have many lives to live, and that they will give us all needed opportunity for building up character, we must admit that poverty is not, in itself, necessarily bad Karma. Poverty has no natural tendency to engender selfishness, but wealth requires it.

A sojourn for everyone in a body born to all the pains, deprivations and miseries of modern poverty, is good and just. Inasmuch as the present state of civilization with all its horrors of poverty, of crime, of disease, of wrong relations almost everywhere, has grown out of the past, in which we were workers, it is just that we should experience it all at some point in our career. If some person who now pays no heed to the misery of men and women should next life be plunged into one of the slums of our cities for rebirth, it would imprint on the soul the misery of such a situation. This would lead later on to compassion and care for others. For, unless we experience the effects of a state of life we cannot understand or appreciate it from a mere description. The personal part involved in this may not like it as a future prospect, but if the Ego decides that the next personality shall be there then all will be an advantage and not a disadvantage.

If we look at the field of operation in us of the so-called advantages of opportunity, money, travel and teachers we see at once that it all has to do with the brain and nothing else. Languages, archæology, music, satiating sight with beauty, eating the finest food, wearing the best clothes, travelling to many places and thus infinitely varying impressions on ear and eye; all these begin and end in the brain and not in the soul or character. As the brain is a portion of the unstable, fleeting body the whole phantasmagoria disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant. The wonderful central master-ganglion disintegrates, and nothing at all is left but some faint aromas here and there depending on the actual love within for any one pursuit or image or sensation. Nothing left of it all but a few tendencies—*skandhas,* not of the very best. The advantages then turn out in the end to be disadvantages altogether. But imagine the same brain and body not in places of ease, struggling for a good part of life, doing their duty and not in a position to please the senses: this experience will burn in, stamp upon, carve into the character, more energy, more power and more fortitude. It is thus through the ages that great characters are made. The other mode is the mode of the humdrum average which is nothing after all, as yet, but an animal.

WILLIAM Q. JUDGE.

BLACK MAGIC IN SCIENCE*

> " . . . . Commence research where modern conjecture closes its faithless wings" (Bulwer's *Zanoni*).
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> "The flat denial of yesterday has become the scientific axiom of to-day" (*Common Sense Aphorisms*).

THOUSANDS of years ago the Phrygian Dactyls, the initiated priests, spoken of as the "magicians and exorcists of sickness", healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybele, the many-breasted goddess, the daughter of Cœlus and Terra. Indeed, her genealogy and the myths attached to it show Cybele as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitae* of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man's existence; hence, Cybele's life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that *Magna* and *Bona Dea*, the prolific *Mater*, became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the *Asclepieia*—the healing temples of Æsculapius, where the patients once admitted were treated, during the process of "incubation," magnetically, during their sleep.

This creative and life-giving Force—denied and laughed at when named theurgic magic, accused for the last century of being principally based on superstition and fraud, whenever referred to as mesmerism— is now called Hypnotism, Charcotism, Suggestion, "psychology," and what not. But, whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral sciences—which are all sciences within *the* science—it will be found to contain possibilities the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, "authorities" so-called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian "mesmerism." As stated repeatedly before, the blossoms of magic, whether white or black, divine or infernal, spring all from one root. The "breath of Cybele"—Akâsa tattwa, in India—is the one chief agent, and it underlay the so-called "miracles" and "supernatural" phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumer-

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able. Even the greatest adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher *per ignem,* as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the *Asclepieia.* It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus— the "quack" and "drunken impostor" in the opinion of the said scientific "bald infants" of his day, and of their successors in ours—inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armlets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts of to-day. Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants have all an affinity with, and bear a close relation to, the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return thereinto. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that particular agent imparting to the patient additional strength to fight disease—(developed generally through the introduction of some foreign element into the constitution)—and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart-disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he *mesmerised* by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him—*animal* magnetism. This brought to Mesmer a mass of followers and disciples. The *new* force was experimented with in almost every city and town of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical *bourgeoise*, were at his feet. The clergy got frightened and cried—"the Devil"! The licensed "leeches" felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the *Savants* of a century ago had not yet grown to that height of sublime modesty which characterizes so pre-eminently their modern successors—they felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period—and even of modern knowledge for the matter of that—compared to that which the ancients knew, had not yet arrived. Those were days of naïve boasting, of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles were not as numerous as they are now, yet their number was considerable. And indeed, had not the Dulcamaras of public fairs been just visited with ostracism? Had not the *leeches* well nigh disappeared to make room for diploma-ed physicians with royal licences to kill and bury *a piacere ad libitum?* Hence, the nodding "Immortal" in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the Reign of Reason, and of Science—in its teens; the beginning of the great deadly struggle between Theology and Facts, Spirituality and Materialism. In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the "Forty Immortals" are enshrined, and its raids upon every one who refused to manifest a noisy admiration, a kind of juvenile calf's enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris

divided its allegiance between the Church which attributed all kinds of phenomena except its own *divine miracles* to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in the chair round the miraculous *baquet,* some people thought that it was time real truth should be found out. They laid their legitimate desires at the royal feet, and the King forthwith commanded his learned Academy to look into the matter. Then it was, that awakening from their chronic nap, the "Immortals" appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest and baldest among their "Infants" to watch over the Committee. This was in 1784. Every one knows what was the report of the latter and the final decision of the Academy. The whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the "Dialectical Society" of London and some of England's greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician D'Eslon, who, as eye-witnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid—their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity, would not recognize its fountain head and primordial source, and along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion. Nor had the second investigation which followed the first—namely in 1825—any better results. The report was once more squashed (*vide* "Isis Unveiled," vol. i, pp. 171—176).

Even now when experiment has amply demonstrated that "Mesmerism" or animal magnetism, now known as hypnotism (a sorry effect, forsooth, of the "Breath of Cybele") is *a fact,* we yet get the majority of scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even hypnotism seems too incredible, *too mysterious,* for our Darwinists and Hæckelians. One needs too much moral courage, you see, to face the suspicion of one's colleagues, the doubt of the public, and the giggling of fools. "Mystery and charlatanism go hand in hand," they say; and "self-respect and the dignity of the profession," as Magendie remarks in his *Physiologie Humaine,* "demand that the well informed physician should remember how readily mystery glides into charlatanism." Pity the "well informed physician" should fail to remember that physiology among the rest is full of mystery—profound, inexplicable mystery from A to Z—and ask whether, starting from the above "truism," he should not throw overboard Biology and Physiology as the greatest pieces of charlatanry in modern Science. Never-

theless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of animal magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in the *Daily Graphic* . . . . "The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer's facts, now generally accepted, were at first stoutly denied." And they are still so denied.

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognised dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism "there is an abyss." That one is beneficent, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, *hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves,* which being, so to say, the sentries that keep the doors of our senses opened, getting *anaesthesized* under hypnotic conditions, allow these to get closed. A. H. Simonin reveals many a wholesome truth in his excellent work, "Solution du problème de la suggestion hypnotique."* Thus he shows that while "in Magnetism (mesmerism) there occurs in the *subject* a great development of moral faculties;" that his thoughts and feelings "become loftier, and the senses acquire an abnormal acuteness;" in hypnotism, on the contrary, "the subject becomes *a simple mirror.*" It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, "seemingly marvellous actions are produced, these are due to the hypnotiser, not to the subject." Again . . . . "In hypnotism instinct, *i. e.,* the *animal,* reaches its greatest development; so much so, indeed, that the aphorism 'extremes meet' can never receive a better application than to magnetism and hypnotism." How true these words, also, as to the difference between the mesmerised and the hypnotised subjects. "In one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their extreme limits, and the subject becomes almost a celestial being (*un ange*). In the other, it is his *instincts* which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism ("Mesmerism") is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is—most dangerous."

Thus the adverse Report drawn by Bailly at the end of last century has had dire effects in the present, but it had its *Karma*

* See the review of his work in the *Journal du Magnetisme, Mai, Juin,* 1890, founded in 1845 by Baron du Potet, and now edited by H. Durville, in Paris.

also. Intended to kill the "Mesmeric" *craze*, it reacted as a death-blow to the public confidence in scientific decrees. In our day the *Non-Possumus* of the Royal Colleges and Academies is quoted on the Stock Exchange of the world's opinion at a price almost as low as the *Non-Possumus* of the Vatican. The days of authority whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow—the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergymen and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid science. A remarkable instance of this is found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the *Graphic*. The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks:—

"Why can't our scientific men say: 'We have blundered about Mesmerism; it's practically true'? Not because they are men of science, but simply because they are human. No doubt it is humiliating when you have dogmatised in the name of science to say, 'I was wrong'. But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a 'suitable enclosure', in which, forsooth, you don't mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever since Mesmer's death at the age of eighty, in 1815, the French and English 'Faculty', with some honorable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree, while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of 'hypnotism', 'suggestion,' 'Therapeutic Magnetism,' 'psychopathic Massage,' and all the rest of it. Well, 'What's in a name?'

"I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Du Potet, Puységur, or Mayo and Elliotson, now they are gone, is to 'build their sepulchres'."

But Mr. Haweis might have added instead, the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman's intellect; they enslave and paralyse freewill in their "subjects," turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into "sorcerers," and are turning science into a vast field of black magic. The rev. writer, however, lets the culprits off easily; and, remarking that he accepts "the distinction" [between

Mesmerism and Hypnotism] "without pledging himself to any theory," he adds:—

"I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the 'faculty' still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these occult sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of occult science in a nutshell. (1) Once known. (2) Lost. (3) Rediscovered. (4) Denied. (5) Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in "Plutus" describes in some detail a Mesmeric cure—'and first he began to handle the head'. Cælius Aurelianus describes manipulations (1569) for disease 'conducting the hands from the superior to the inferior parts'; and there was an old Latin proverb—*Ubi dolor ibi digitus*, 'Where pain there finger'. But time would fail me to tell of Paracelsus (1462)* and his 'deep secret of Magnetism'; of Van Helmont (1644)[1] and his 'faith in the power of the hand in disease'. Much in the writings of both these men was only made clear to the moderns by *the experiments of Mesmer*, and in view of modern Hypnotists it is clearly with him and his disciples that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the Hypnotists deny."

They do, they do. But so did the scientists with regard to more than one truth. To deny "an animal magnetic fluid" is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the Academicians after their unfavorable Report, and refers to it as "prophetic words."

"'You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy than ever, and its triumph will annihilate its miserable detractors.' Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer's system to Germany, while Puységur and Deleuze spread it throughout provincial France, forming innumerable 'harmonic societies' devoted to the study of therapeutic magnetism and its allied phenomena of thought-transference, hynotism, and clairvoyance.

"Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron du Potet.[2] Round this man's therapeutic and mesmeric exploits raged, between 1830 and 1846, a bitter

* This date is an error. Paracelsus was born at Zurich in 1493.

[1] This is the date of Van Helmont's death; he was born in 1577.

[2] Baron du Potet was for years Honorary member of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Head-quarters, in which he deplores the flippant unscientific way in which Mesmerism (then on the eve of becoming the "hypnotism" of science) was handled *"par les charlatans du jour"*. Had he lived to see the sacred science in its full travesty as hypnotism, his powerful voice might have stopped its terrible present abuses and degradation into a commercial Punch and Judy show. Luckily for him, and unluckily for truth, the greatest adept of Mesmerism in Europe of this century — is dead.

controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Du Potet's clairvoyantes. The Juge de Paix admitted thus much in open court. This was too much for even sceptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersent, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of mesmerism to be genuine—cures, trances, clairvoyance, thought-transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Du Potet, and Puységur among the undoubted phenomena to be accepted, on whatever theory, by medical science. . . . ."

Then comes the turn of this foggy island and its befogged scientists. "Meanwhile," goes on the writer,

"England was more stubborn. In 1846 the celebrated Dr. Elliotson, a popular practitioner, with a vast *clientele*, pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heart-broken. The Mesmeric Hospital in Marylebone Road had been established by him. Operations were successfully performed under Mesmerism, and all the phenomena which have lately occurred at Leeds and elsewhere to the satisfaction of the doctors were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same—but the introduction of chloroform being more speedy and certain as an anæsthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mesmerism itself is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism, and hypnotism—just so. Oh, shades of Mesmer, Puységur, Du Potet, Elliotson—*sic vos non vobis*. Still, I say *Palmam qui meruit ferat*. When I knew Baron du Potet he was on the brink of the grave, and nearly eighty years old. He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the Mesmerist to the patient. 'I will show you this', he said one day, as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: 'I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact'. He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. 'Are you quite satisfied?' I said, 'Quite satisfied'; and, continued he, 'any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose. This', added Du Potet, 'was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most sceptical was forced to give in'."

We have accused science of gliding full sail down to the Maëlström of Black Magic, by practising that which ancient Psychology—the most important branch of the Occult Sciences—has always declared as Sorcery in its application to the *inner* man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on

facts published and the actions produced by the Hypnotism of Vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art *bel et bien*. In short the situation is this. The minority of the learned physicians and other scientists experiment in "hypnotism" because they have come to see something in it; while the majority of the members of the R. C. P.'s still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask—hypnotism. The former—entirely ignorant of the fundamental laws of animal magnetism—experiment at hap-hazard, almost blindly. To remain consistent with their declarations (*a*) that hypnotism is *not* mesmerism, and (*b*) that a magnetic aura or fluid passing from the mesmeriser (or hypnotiser) is pure fallacy—they have no right, of course, to apply the laws of the older to the younger science. Hence they interfere with, and awaken to action the most dangerous forces of nature, without being aware of it. Instead of healing diseases—the only use to which animal magnetism under its new name can be *legitimately* applied—they often inoculate the *subjects* with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hypocratic oath, to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work—"*There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly.*" Thus the reason of hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: "It is the duty of the Academy and medical authorities to study Mesmerism (*i. e.*, the occult sciences in its spirit) and to subject it to trials; finally, *to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation.*" He who uttered this great truth was "the voice speaking in the desert." But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body—nay, on every government—to put an end to public exhibitions of this sort. By trying the *magic* effect of the human will on weaker wills; by deriding the existence of *occult* forces in Nature—forces whose name is legion—and yet calling out these, under the pretext that they are *no* independent forces at all not even psychic in their nature, but "connected with known *physical* laws" (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma—the terrible but just Retributive Law—will visit all those who

develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realisation. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's life-time, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains for ever a mystery. . . .

Thus experiments in "suggestion" by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* "Ego," has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. *Result on Karmic lines*: every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public "Hypnotic" experiments which thus lead to, and virtually are, BLACK MAGIC.

COMETS*

THE probable genesis, the constitution, the movements, and the functions of comets have engaged the greatest attention of astronomers. They very often appear to defy laws which apply to other celestial bodies. That the laws governing the heavenly bodies are not all known must be admitted upon very little reflection. Two things alone would raise doubts as to whether modern astronomers are acquainted with all those laws. The first is that although the great fixed stars are known to be moving at enormous rates—for instance, that Sirius is receding from us with great velocity every moment—yet for ages they all appear to stand in the same relative positions, and are therefore called "fixed" stars in comparison with the planetary bodies nearer to us, which move with apparently greater rapidity. The other is that some of the planets having one moon seem to have a different law prevailing over them, in that one of the moons will move in a direction opposite to the others. There are, in the first volume of the *Secret Doctrine* (first ed., pp. 203-209), two paragraphs which indicate some of the views of the Adepts in respect to comets.

"Born in the unfathomable depths of space, out of the homogeneous element called the World-Soul, every nucleus of Cosmic matter suddenly launched into being begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling toward some given point or center that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn: many perish, their mass disintegrating through stronger masses and, when born within a system, chiefly within the insatiable stomachs of various suns. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

Some very critical readers will perhaps imagine that this teaching as to the cometary stage passed through by all heavenly bodies is in contradiction with the statements just made as to the moon's being the mother of the earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is, in truth, required. What does science know of comets, their genesis, growth, and ultimate behavior? Nothing—absolutely nothing! And what is there so impossible that a laya center—a lump of cosmic protoplasm, homogeneous and latent—when suddenly animated or fired up, should rush from its bed in space and whirl throughout the abysmal depths in order to strengthen its homogeneous organ-

* This article was first printed by Wm. Q. Judge in *The Path* for April, 1895.

ism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe?"

It is to be observed here that the same war which we see going on upon this plane goes on upon the cosmic planes also, it being stated that when a nucleus of matter begins life it does so under the most hostile circumstances. On this plane, the moment the soul leaves the body the never-ceasing life-energy begins to tear the particles apart and separate them into smaller lives. And it is known that the theory is held by the Adepts that during life one set of cells or points of life wars against another set, and that what we call death results from the balance being destroyed, so that the mass of cells which work for destruction, of any composition in nature, gaining the upper hand, immediately begin to devour the other, and, at last, turn upon themselves for their own destruction as composite masses. That is to say, not that there is one distinct quantity of cells which are destroyers, opposed by another distinct quantity which are conservers, but that the negative and positive forces in nature are constantly acting and reacting against each other. The equilibrium, or natural state, is due to the balancing of these two opposite forces. The positive is destructive, and if that force gains the upper hand it converts all those cells over which it has control for the moment into destroyers of the other, negative, cells. Hence a negative cell might at some time become a positive cell, and *vice versa*. After the balance is destroyed, then the positive forces accumulate to themselves more cells under their influence, and then again a division of the two forces takes place, so that a portion of the positive become negative, and in that way, continually dividing and subdividing, so-called death, as known to us, takes place.

It has not been understood what comets are, but these paragraphs indicate that the opinion of the Adepts is that they are the beginning of worlds, *i. e.*, that we see in comets the possible beginnings of worlds. The sentence beginning the quotations—"Born in the unfathomable depths of Space", etc.—means that, a laya center being formed, the homogeneous mass of matter is condensed at that point, and, the energy of nature being thrown into it, it starts up, a fiery mass, to become a comet. It will then either pursue its course in evolution, if it is accumulating to its matter from other masses, or will be drawn into them for their aggrandizement. The hint is thrown out that the parabolic moving masses, owing to their velocity, escape destruction because they are able to evade the attraction from greater masses.

In the second paragraph quoted a clue is given to those who would be likely to think that this theory could not be consistent with the other, *viz.*, that the moon is the mother of the earth. It is intended to be shown in the paragraph that the starting-up, as before suggested, of a mass of matter from the laya center is due to the energy propelled into that center from a dying globe, such as the moon is. This having been begun, no matter what may be

the wanderings of the fast-moving mass, it will at last come back to the place from which it started, when it shall have grown to a greater maturity. And this is indicated in the last statement—"Why should not such a comet settle in life, live, and become an inhabited globe?"

This theory is as useful, consistent, and reasonable as any that materialistic science has invented in respect to comets or any other heavenly bodies, and, being perfectly in accord with the rest of the theories given out by the Adepts, there can be no objection raised to it, that it violates the general system which they have outlined.

William Q. Judge.

HERMES AS UNIVERSAL SOURCE*

The opening chapter of Iamblichus on The Mysteries, translated by Taylor from the Greek in 1821, is devoted chiefly to showing that true inspiration has but one source, however various the channels.

"Hermes, the God who presides over language, was formerly very properly considered as common to all priests; and the power who presides over the true science concerning the Gods is one and the same in the whole of things. Hence our ancestors dedicated the inventions of their wisdom to this deity, inscribing all their own writings with the name of Hermes. If, therefore, we participate in a portion of this God, adapted and commensurate to our powers, you do well to propose your theological doubts to the priests as friends, and to make those doubts known to them. I also very properly conceiving that the epistle sent to my disciple Ambo was written to me, shall give you a true answer to your inquiries. For it would not be becoming that Pythagoras and Plato, Democritus and Endoxus, and many others of the ancient Greeks, should have obtained approximate instruction from the sacred scribes of their time, but that you who are our contemporary and think conformably to those ancients, should be frustrated of your wish by those who are now living and who are called common preceptors. I therefore thus betake myself to the present discussion; and do you, if you please, conceive that the same person to whom you sent the letter returns you an answer. Or, if it should seem fit to you, admit it to be me who discourses with you in writing, or some other prophet of the Egyptians, for this is of no consequence.

"Or, which I think is still better, dismiss the consideration whether the speaker is an inferior or superior character, but direct your attention to what is said, so as readily to excite your mind to survey whether what is asserted is true or false."

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WAS CAGLIOSTRO A "CHARLATAN?"*

> To send the injured unredressed away,
> How great soe'er the offender, and the wrong'd
> Howe'er obscure, is wicked, weak and vile—
> Degrades, defiles, and should dethrone a king.
>
> —SMOLLETT.

THE mention of Cagliostro's name produces a two-fold effect. With the one party, a whole sequence of marvellous events emerges from the shadowy past; with others the modern progeny of a too realistic age, the name of Alexander, Count Cagliostro, provokes wonder, if not contempt. People are unable to understand that this "enchanter and magician" (read "Charlatan") could ever legitimately produce such an impression as he did on his contemporaries. This gives the key to the posthumous reputation of the Sicilian known as Joseph Balsamo, that reputation which made a believer in him a brother Mason say, that (like Prince Bismarck and some Theosophists) "Cagliostro might well be said to be the best abused and most hated man in Europe." Nevertheless, and notwithstanding the fashion of loading him with opprobrious names, none should forget that Schiller and Goethe were among his great admirers, and remained so to their deaths. Goethe while travelling in Sicily devoted much labour and time to collecting information about "Guiseppe Balsamo" in his supposed native land; and it was from these copious notes that the author of Faust wrote his play "The Great Kophta."

Why this wonderful man is receiving so little honour in England, is due to Carlyle. The most fearlessly truthful historian of his age—he, who abominated falsehood under whatever appearance—has stamped with the *imprimatur* of his honest and famous name, and thus sanctified the most iniquitous of historical injustices ever perpetrated by prejudice and bigotry. This owing to false reports which almost to the last emanated from a class he disliked no less than he hated untruth, namely the Jesuits, or—lie incarnate.

The very name of Guiseppe Balsamo, which, when rendered by cabalistic methods, means "He who was sent," or "The Given," also "Lord of the Sun," shows that such was not his real patronymic. As Kenneth R. H. Mackenzie, F. T. S., remarks, toward the end of the last century it became the fashion with certain theosophical professors of the time to transliterate into Oriental form every name provided by Occult Fraternities for disciples destined to work in the world. Whosoever then, may have been Cagliostro's parents, their name was not "Balsamo." So much is certain, at any rate. Moreover, as all know that in his youth he lived with, and was instructed by, a man named, as is supposed, Althotas, "a great Hermetic East-

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ern Sage" or in other words an Adept, it is not difficult to accept the tradition that it was the latter who gave him his symbolical name. But that which is known with still more certainty is the extreme esteem in which he was held by some of the most scientific and honoured men of his day. In France we find Cagliostro,—having before served as a confidential friend and assistant chemist in the laboratory of Pinto, the Grand Master of the Knights of Malta—becoming the friend and *protege* of the Prince Cardinal de Rohan. A high born Sicilian Prince honoured him with his support and friendship, as did many other noblemen. "Is it possible, then," pertinently asks Mackenzie, "that a man of such engaging manners could have been the lying impostor his enemies endeavoured to prove him?"

The chief cause of his life-troubles was his marriage with Lorenza Feliciani, a tool of the Jesuits; and two minor causes his extreme good-nature, and the blind confidence he placed in his friends—some of whom became traitors and his bitterest enemies. Neither of the crimes of which he is unjustly accused could lead to the destruction of his honour and *posthumous* reputation; but all was due to his weakness for an unworthy woman, and the possession of certain secrets of nature, which he would not divulge to the Church. Being a native of Sicily, Cagliostro was naturally born in a family of Roman Catholics, no matter what their name, and was brought up by monks of the "Good Brotherhood of Castiglione," as his biographers tell us; thus, for the sake of dear life he had to outwardly profess belief in and respect for a Church, whose traditional policy has ever been, "he who is not *with us* is *against* us," and forthwith to crush the enemy in the bud. And yet, just for this, is Cagliostro even to-day accused of having served the Jesuits as their spy; and this by Masons who ought to be the last to bring such a charge against a learned Brother who was persecuted by the Vatican even more as a Mason than as an Occultist. Had it been so, would these same Jesuits even to this day vilify his name? Had he served them, would he not have proved himself useful to their ends, as a man of such undeniable intellectual gifts could not have blundered or disregarded *the orders of those whom he served*. But instead of this, what do we see? Cagliostro charged with being the most cunning and successful impostor and charlatan of his age; accused of belonging to the Jesuit Chapter of Clermont in France; of appearing (as a proof of his affiliation to the Jesuits) in clerical dress at Rome. Yet, this "cunning impostor" is tried and condemned—by the exertions of those same Jesuits—to an ignominious death, which was changed only subsequently to life-long imprisonment, owing to a mysterious interference or influence brought to bear on the Pope!

Would it not be more charitable and consistent with truth to say that it was his connection with Eastern Occult Science, his knowledge of many secrets—deadly to the Church of Rome—that brought upon Cagliostro first the persecution of the Jesuits, and

finally the rigour of the Church? It was his own honesty, which blinded him to the defects of those whom he cared for, and led him to trust two such rascals as the Marquis Agliato and Ottavio Nicastro, that is at the bottom of all the accusations of fraud and imposture now lavished upon him. And it is the sins of these two worthies—subsequently executed for gigantic swindles and murder—which are now made to fall on Cagliostro. Nevertheless it is known that he and his wife (in 1770) were both left destitute by the flight of Agliato with all their funds, so that they had to beg their way through Piedmont and Geneva. Kenneth Mackenzie has well proven that Cagliostro had never mixed himself up with political intrigue—the very soul of the activities of the Jesuits. "He was most certainly unknown in that capacity to those who have jealously guarded the preparatory archives of the Revolution, and his appearance as an advocate of revolutionary principles has no basis in fact." He was simply an Occultist and a Mason, and as such he was allowed to suffer at the hands of those who, adding insult to injury, first tried to kill him by life long imprisonment and then spread the rumour that he had been their ignoble agent. This cunning device was in its infernal craft well worthy of its primal originators.

There are many landmarks in Cagliostro's biographies to show that he taught the Eastern doctrine of the "principles" in man, of "God" dwelling in man—as a potentiality *in actu* (the "Higher Self")—and in every living thing and even atom—as a potentiality *in posse,* and that he served the Masters of a Fraternity he *would not* name because on account of his pledge *he could not.* His letter to the new mystical but rather motley Brotherhood the (Lodge of) Philalethes, is a proof in point. The Philalethes, as all Masons know, was a rite founded in Paris in 1773 in the *Loge des Amis Reunis,* based on the principles of Martinism,* and whose members made a special study of the Occult Sciences. The Mother Lodge was a philosophical and *theosophical* Lodge, and therefore Cagliostro was right in desiring to purify its progeny, the Lodge of Philalethes. This is what the *Royal Masonic Cyclopaedia* says on the subject:—

"On the 15 February 1785 the Lodge of Philalethes in solemn Section, with Lavalette de Langes, royal treasurer; Tassin, the banker; and Tassin, an officer in the royal service; opened a Fraternal Convention, at Paris. . . . Princes (Russian, Austrian, and others), fathers of the Church, councillors, knights, financiers, barristers, barons, Theosophists, canons, colonels, professors of Magic, engineers, literary men, doctors, merchants, postmasters, dukes, ambassadors, surgeons, teachers of languages, receivers-general, and notably two London names,—Boosie, a merchant, and Brooks of London—compose this Convention, to whom may be added M. le Count de Cagliostro, and Mesmer 'the inventor' as Thory describes him (*Acta Latomorum,* vol. ii. p. 95), 'of the doctrine of magnetism!' Surely such an able set of men to set the world to rights, as France never saw before or since!"

* The Martinists were Mystics and Theosophists who claimed to have the secret of communicating with (Elemental and Planetary) Spirits of the ultramundane Spheres. Some of them were practical Occultists.

The grievance of the Lodge was that Cagliostro, who had first promised to take charge of it, withdrew his offers, as the "Convention" would not adopt the Constitutions of the Egyptian Rite, nor would the *Philalethes* consent to have its archives consigned to the flames, which were his conditions *sine qua non*. It is strange that his answer to that Lodge should be regarded by Brother K. R. H. Mackenzie and other Masons as emanating "from a Jesuit source." The very style is Oriental, and no European Mason—least of all a Jesuit—would write in such a manner. This is how the answer runs:—

. . . "The unknown grand Master of true Masonry has cast his eyes upon the Philaletheans. . . . Touched by the sincere avowal of their desires, he deigns to extend his hand over them, and consents to give a ray of light into the darkness of their temple. It is the wish of the Unknown Great Master, *to prove to them the existence of one God*—the basis of their faith; *the original dignity of man; his powers and destiny*. . . . . It is by deeds and facts, by the testimony of the senses, that they will know God, Man and *the intermediary spiritual beings (principles) existing between them;* of which *true* Masonry gives the symbols and indicates the real road. Let them, the Philalethes embrace the doctrines of this real Masonry, submit to the rules of its supreme chief, and adopt its constitutions. But above all let the Sanctuary be purified, let the Philalethes know that light can only descend into the Temple of Faith (based on knowledge), not into that of Scepticism. Let them devote to the flames that vain accumulation of their archives; for it is only on the ruins of the Tower of Confusion that the Temple of Truth can be erected."

In the Occult phraseology of certain Occultists "Father, Son and Angels" stood for the compound symbol of physical, and astro-Spiritual Man.* John G. Gichtel (end of XVIIth cent.), the ardent lover of Boehme, the Seer of whom St. Martin relates that he was *married* "to the heavenly Sophia," the Divine Wisdom—made use of this term. Therefore, it is easy to see what Cagliostro meant by proving to the Philalethes on the testimony of their "senses," "God, man and the *intermediary* Spiritual beings," that exist between God (*Atma*), and Man (the *Ego*). Nor is it more difficult to understand his true meaning when he reproaches the Brethren in his parting letter which says: "We have offered you the truth; you have disdained it. We have offered it for the sake of itself, and you have refused it *in consequence of a love of forms*. . . . Can you elevate yourselves to (*your*) God and the *knowledge of yourselves* by the assistance of a Secretary and a Convocation?" etc.[1]

Many are the absurd and entirely contradictory statements about Joseph Balsamo, Count de Cagliostro, so-called, several of

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* See the *Three Principles* and the *Seven Forms of Nature* by Boehme and fathom their Occult significance, to assure yourself of this.

[1] The statement on the authority of Beswick that Cagliostro was connected with The *Loge des Amis Reunis* under the name of Count Grabionka is not proven. There was a Polish Count of that name at that time in France, a mystic mentioned in Madame de Krüdner's letters which are with the writer's family, and one who belonged, as Beswick says, together with Mesmer and Count St. Germain, to the Lodge of the Philalethes. Where are Lavalette de Langes' Manuscripts and documents left by him after his death to the Philosophic Scottish Rite? Lost?

which were incorporated by Alexander Dumas in his *Memoires d'un Medicin,* with those prolific variations of truth and fact which so characterize Dumas *père's* romances. But though the world is in possession of a most miscellaneous and varied mass of information concerning that remarkable and unfortunate man during most of his life, yet of the last ten years and of his death, nothing certain is known, save only the legend that he died in the prison of the Inquisition. True, some fragments published recently by the Italian *savant,* Giovanni Sforza, from the private correspondence of Lorenzo Prospero Bottini, the Roman ambassador of the Republic of Lucca at the end of the last century, have somewhat filled this wide gap. This correspondence with Pietro Calandrini, the Great Chancellor of the said Republic, begins from 1784, but the really interesting information commences only in 1789, in a letter dated June 6, of that year, and even then we do not learn much.

It speaks of the "celebrated Count di Cagliostro, who has recently arrived with his wife from Trent *via* Turin to Rome. People say he is a native of Sicily and extremely wealthy, but no one knows whence that wealth. He has a letter of introduction from the Bishop of Trent to Albani. . . . So far his daily walk in life as well as his private and public status are above reproach. Many are those seeking an interview with him, to hear from his own lips the corroboration of what is being said of him." From another letter we learn that Rome had proven an ungrateful soil for Cagliostro. He had the intention of settling at Naples, but the plan could not be realised. The Vatican authorities who had hitherto left the Count undisturbed, suddenly laid their heavy hand upon him. In a letter dated 2 January, 1790, just a year after Cagliostro's arrival, it is stated that: "last Sunday secret and extraordinary debates in council took place at the Vatican." It (the council) consisted of the State Secretary and Antonelli, Pillotta and Campanelli, Monsignor Figgerenti performing the duty of Secretary. The object of that Secret Council remains unknown, but public rumour asserts that it was called forth owing to the sudden arrest on the night between Saturday and Sunday, of the Count di Cagliostro, his wife, and a Capuchin, Fra Giuseppe Maurijio. The Count is incarcerated in Fort St. Angelo, the Countess in the Convent of St. Apollonia, and the monk in the prison of Araceli. That monk, who calls himself 'Father Swizzero,' is regarded as a confederate of the famous magician. In the number of the crimes he is accused of is included that of the circulation of a book by an unknown author, condemned to public burning and entitled, 'The Three Sisters.' The object of this work is 'to *pulverize* certain three high-born individuals.'"

The real meaning of this most extraordinary misinterpretation is easy to guess. It was a work on Alchemy; the "three sisters" standing symbolically for the three "Principles" in their duplex symbolism. On the plane of occult chemistry they "pulverize" the triple ingredient used in the process of the transmutation of metals;

on the plane of Spirituality they reduce to a state of pulverization the three "lower" *personal* "principles" in man, an explanation that every Theosophist is bound to understand.

The trial of Cagliostro lasted for a long time. In a letter of March the 17th, Bottini writes to his Lucca correspondent that the famous "wizard" has finally appeared before the Holy Inquisition. The real cause of the slowness of the proceedings was that the Inquisition, with all its dexterity at fabricating proofs, could find no weighty evidence to prove the guilt of Cagliostro. Nevertheless, on April the 7th 1791 he was condemned to death. He was accused of various and many crimes, the chiefest of which were his being a Mason and an "Illuminate," an "Enchanter" occupied with unlawful studies; he was also accused of deriding the *holy* Faith, of doing harm to society, of possessing himself by *means unknown* of large sums of money, and of inciting others, sex, age and social standing notwithstanding, to do the same. In short, we find the unfortunate Occultist condemned to an ignominious death for deeds committed, the like of which are daily and publicly committed now-a-days, by more than one Grand Master of the Masons, as also by hundreds of thousands of Kabbalists and Masons, mystically inclined. After this verdict the "arch heretic's" documents, diplomas from foreign Courts and Societies, Masonic regalias and *family relics* were solemnly burned by the public hangmen in the *Piazza della Minerva,* before enormous crowds of people. First his books and instruments were consumed. Among these was the MS. on the *Maconnerie Egyptienne,* which thus can no longer serve as a witness *in favour* of the reviled man. And now the condemned Occultist had to be passed over to the hands of the civil Tribunal, when a mysterious event happened.

A stranger, never seen by any one before or after in the Vatican, appeared and demanded a private audience of the Pope, sending him by the Cardinal Secretary a *word* instead of a name. He was immediately received, but only stopped with the Pope for a few minutes. No sooner was he gone than his Holiness gave orders to commute the death sentence of the Count to that of imprisonment for life, in the fortress called the Castle of St. Leo, and that the whole transaction should be conducted in great secresy. The monk Swizzero was condemned to ten years' imprisonment; and the Countess Cagliostro was set at liberty, but only to be confined on a new charge of heresy in a convent.

But what was the Castle of St. Leo? It now stands on the frontiers of Tuscany and was then in the Papal States, in the Duchy of Urbino. It is built on the top of an enormous rock, almost perpendicular on all sides; to get into the "Castle" in those days, one had to enter a kind of open basket which was hoisted up by ropes and pulleys. As to the criminal, he was placed in a special box, after which the jailors pulled him up "with the rapidity of the wind." On April 23rd 1792 Giuseppe Balsamo—if so we must call him—ascended *heavenward* in the criminal's box, incarcerated

in that living tomb for life. Giuseppe Balsamo is mentioned for the last time in the Bottini correspondence in a letter dated March 10th 1792. The ambassador speaks of a marvel produced by Cagliostro in his prison during his leisure hours. A long rusty nail taken by the prisoner out of the floor was transformed by him without the help of any instrument into a sharp triangular *stiletto*, as smooth, brilliant and sharp as if it were made of the finest steel. It was recognized for an old nail only by its head, left by the prisoner to serve as a handle. The State Secretary gave orders to have it taken away from Cagliostro, and brought to Rome, and to double the watch over him.

And now comes the last kick of the jackass at the dying or dead lion. Luiggi Angiolini, a Tuscan diplomat, writes as follows: "At last, that same Cagliostro, who made so many believe that he had been a contemporary of Julius Caesar, who reached such fame and so many friends, died from apoplexy, August 26, 1795. Semironi had him buried in a wood-barn below, whence peasants used to pilfer constantly the crown property. The crafty chaplain reckoned very justly that the man who had inspired the world with such superstitious fear while living, would inspire people with the same feelings after his death, and thus keep the thieves at bay. . . ."

But yet—a query! Was Cagliostro dead and buried indeed in 1792, at St. Leo? And if so, why should the custodians at the Castle of St. Angelo, of Rome show innocent tourists the little square hole in which Cagliostro is said to have been confined and "died"? Why such uncertainty or—imposition, and such disagreement in the legend? Then there are Masons who to this day tell strange stories in Italy. Some say that Cagliostro escaped in an unaccountable way from his aerial prison, and thus forced his jailors to spread the news of his death and burial. Others maintain that he not only escaped, but, thanks to the Elixir of Life, still lives on, though over twice three score and ten years old!

"Why" asks Bottini, "if he really possessed the powers he claimed, has he not indeed vanished from his jailors, and thus escaped the degrading punishment altogether?"

We have heard of another prisoner, greater in every respect than Cagliostro ever claimed to be. Of that prisoner too, it was said in mocking tones, "He saved others; himself he cannot save. . . . let him now come down from the cross, and we will believe. . . ."

How long shall charitable people build the biographies of the living and ruin the reputations of the dead, with such incomparable unconcern, by means of idle and often entirely false gossip of people, and these generally the slaves of prejudice!

So long, we are forced to think, as they remain ignorant of the Law of Karma and its iron justice.

H. P. B.

A HINDU CHELA'S DIARY*[1]

(Continued from March)

"I HAVE always felt and still feel strongly that I have already once studied this sacred philosophy with Kunâla, and that I must have been, in a previous life, his most obedient and humble disciple. This must have been a fact, or else how to account for the feelings created in me when I first met him, although no special or remarkable circumstances were connected with that event. All my hopes and plans are centred in him, and nothing in the world can shake my confidence in him especially when several of my Brahmin acquaintances tell me the same things without previous consultation. * * *

"I went to the great festival of Durga yesterday, and spent nearly the whole day looking in the vast crowd of men, women, children and mendicants for some of Kunâla's friends, for he once told me to never be sure that they were not near me, but I found none who seemed to answer my ideas. As I stood by the ghaut at the river side thinking that perhaps I was left alone to try my patience, an old and apparently very decrepit Bairagee plucked my sleeve and said: 'Never expect to see any one, but always be ready to answer if they speak to you; it is not wise to peer outside of yourself for the great followers of Vasudeva: look rather within.'

"This amazed me, as I was expecting him to beg or to ask me for information. Before my wits returned, he had with a few steps mingled with a group of people, and in vain searched I for him: he had disappeared. But the lesson is not lost.

"To-morrow I return to I——.

"Very wearying indeed in a bodily sense was the work of last week and especially of last evening, and upon laying down on my mat last night after continuing work far into the night I fell quickly sound asleep. I had been sleeping some hour or two when with a start I awoke to find myself in perfect solitude and only the horrid howling of the jackals in the jungle to disturb me. The moon was brightly shining and I walked over to the window of this European modeled house threw it open and looked out. Finding that sleep had departed, I began again on those palm leaves. Just after I had begun, a tap arrested my attention and I opened the door. Overjoyed was I then to see Kunâla standing there, once more unexpected.

"'Put on your turban and come with me,' he said and turned away.

"Thrusting my feet into my sandals, and catching up my turban, I hurried after him, afraid that the master would get beyond me, and I remain unfortunate at losing some golden opportunity.

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* This article was first printed by Mr. Judge in *The Path* for August, 1886.

[1] In reply to several inquiries as to the meaning of *Chela*, we answer that it here means an accepted disciple of an Adept. The word, in general, means, *Disciple*.

"He walked out into the jungle and turned into an unfrequented path. The jackals seemed to recede into the distance; now and then in the mango trees overhead, the flying foxes rustled here and there, while I could distinctly hear the singular creeping noise made by a startled snake as it drew itself hurriedly away over the leaves. Fear was not in my breast for master was in front. He at last came to a spot that seemed bare of trees, and bending down, seemed to press his hand into the grass. I then saw that a trap door or entrance to a stairway very curiously contrived, was there. Stairs went down into the earth. He went down and I could but follow. The door closed behind me, yet it was not dark. Plenty of light was there, but where it came from I cared not then nor can I now, tell. It reminded me of our old weird tales told us in youth of pilgrims going down to the land of the Devas where, although no sun was seen, there was plenty of light.

"At the bottom of the stairs was a passage. Here I saw people but they did not speak to me and appeared not to even see me although their eyes were directed at me. Kunâla said nothing but walked on to the end, where there was a room in which were many men looking as grand as he does but two more awful, one of whom sat at the extreme end.

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[Here there is a confused mass of symbols and ciphers which I confess I cannot decipher, and even if I had the ability to do so, I would check myself, because I surmise that it is his own way of jotting down for his own remembrance, what occurred in that room. Nor do I think that even a plain reading of it would give the sense to any one but the writer himself, for this reason, that it is quite evidently fragmentary. For instance, I find among the rest, a sort of notation of a division of states or planes: whether of consciousness, of animated, or of elemental life, I cannot tell; and in each division are hieroglyphs that might stand for animals, or denizens of the astral world, or for anything else—even for ideas only, so I will proceed at the place of his returning.]

"Once more I got out into the passage, but never to my knowledge went up those steps, and in a moment more was I again at my door. It was as I left it, and on the table I found the palm leaves as I dropped them, except that beside them was a note in Kunâla's hand, which read:

" 'Nilakant—strive not yet to think too deeply on those things you have just seen. Let the lessons sink deep into your heart, and they will have their own fruition. To-morrow I will see you'. * * * *

"What a very great blessing is mine to have had Kunâla's company for so many days even as we went to ———. Very rarely however he said a few words of encouragement and good advice as to how I should go on. He seems to leave me as to that to pick my own way. This is right, I think, because otherwise one would never

get any individual strength or power of discrimination. Happy were those moments, when alone at midnight, we then had conversation. How true I then found the words of the Agroushada Parakshai to be:

"'Listen while the Sudra sleeps like the dog under his hut, while the Vaysa dreams of the treasures that he is hoarding up, while the Rajah sleeps among his women. This is the moment when just men, who are not under the dominion of their flesh, commence the study of the sciences.'[1]

"The midnight hour must have powers of a peculiar nature. And I learned yesterday from glancing into an Englishman's book, that even those semi barbarians speak of that time as 'the witching hour,' and it is told me that among them 'witching' means to have magic power. * * * *

"We stopped at the Rest House in B——— yesterday evening, but found it occupied and so we remained in the porch for the night. But once more I was to be blessed by another visit with Kunâla to some of his friends whom I revere and who will I hope bless me too.

"When every one had quieted down he told me to go with him to the sea which was not far away. We walked for about three quarters of an hour by the seashore, and then entered as if into the sea. At first a slight fear came into me, but I saw that a path seemed to be there, although water was all around us. He in front and I following, we went for about seven minutes, when we came to a small island; on it was a building and on top of that a triangular light. From the sea shore, the island would seem like an isolated spot covered all over by green bushes. There is only one entrance to go inside. And no one can find it out unless the occupant wishes the seeker to find the way. On the island we had to go round about for some space before we came in front of the actual building. There is a little garden in front and there was sitting another friend of Kunâla with the same expression of the eyes as he has. I also recognized him as one of those who was in the room underground. Kunâla seated himself and I stood before them. We stayed an hour and saw a portion of the place. How very pleasant it is! And inside he has a small room where he leaves his body when he himself moves about in other places. What a charming spot, and what a delightful smell of roses and various sorts of flowers! How I should wish to visit that place often. But I cannot indulge in such idle dreams, nor in that sort of covetousness. The master of the place put his blessing hand upon my head, and we went away back to the Rest House and to the morrow full of struggles and of encounters with men who do not see the light, nor hear the great voice of the future; who are bound up in sorrow because they are firmly attached to objects of sense. But all are my brothers and I must go on trying to do the master's work which is only in fact the work of the Real Self which is All and in All."

(To be continued)

[1] See Agroushada Parakshai, 2d book, 23d dialogue.—[Ed. *Path.*]

LETTERS ON MAGIC AND ALCHEMY*

INTRODUCTION

THE term "occult" is applied to certain things which are beyond the power of being perceived by the external physical senses and which can be known only in a higher than the ordinary state of consciousness. To those who are able to enter that superior consciousness in which the spiritual faculties are opened, these things will cease to be "occult;" but to those who are deficient in that power and especially to those who deny the possibility of any higher perceptive faculty than that of the external senses, the inner mysteries of Nature will be incomprehensible, and the reading of books on metaphysics and occultism will perhaps have no other effect than to disorder their imagination. The inner mysteries of the "Temple", cannot be unveiled; it is the observer himself who must remove the veil that hangs before his eyes; there is no other key to the understanding of Nature than the power of understanding itself.

Logical argumentation and inductive or deductive reasoning are good enough as far as they go, but they are only crutches for those who cannot walk on their own legs; they are means by which those who cannot see certain things may form a more or less correct opinion as to how these things would look if they were able to see them; they are the aids of speculative science, but they do not convey real knowledge, for real knowledge is the direct perception and understanding of a truth as it is and not merely as what it is said or imagined to be.

Real knowledge is therefore not obtained by mere theoretical speculation but it is the result of *experience,* and as a person without well-developed external senses can have only an incomplete experience in regard to external and sensual things; likewise he who is unconscious of the things of the spirit can have no real knowledge of spiritual truths; nor can he who is in possession of real self-knowledge communicate it to another who has no such experience; for however true a thing may be to him who knows, it will be only a matter of opinion or belief to those who have not had the same kind of experience.

It is therefore exceedingly difficult to speak in a comprehensive manner about things in regard to which the majority of mankind have only very vague opinions, and even the terms which must be employed to express thoughts on occult subjects differ widely in their meaning according to the intellectual or spiritual standpoint of the reader. No sooner is a new term applied to signify some spiritual power, it is immediately travestied and misap-

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plied to external things by those who have not the least conception that such powers exist. Thus the word "Faith," which originally meant "spiritual knowledge," is now universally misapplied for "belief" or "creed;" "attraction" is called "love," while, in fact, it is only the reaction of love; "begging," *i. e.* the requests for the gratification of selfish desires, is called "prayer," which in its true sense means the aspiration of the soul for the highest, implying entire forgetting of self; "magic," or the exercise of spiritual powers for a *wise* purpose, is misnamed "witchcraft," &c., &c.

Terms are misleading unless they are properly understood, and to avoid as much as possible such an unfortunate misunderstanding, it will be necessary to preface the following articles by giving an exact definition of some of the terms used therein:

God.—The infinite, unlimited, unconditioned, omnipresent and unmanifested *Absolute;* the intellectually incomprehensible, fundamental and universal *Cause* of all that exists, in which all exists and in which we all are, and live, and have our being.

Substance.—The universal invisible essence of which all visible and invisible forms are made; whether in its transcendental aspect as "Mind-substance" or the matter which gives shape to thought; or in its more gross, dense and material aspect, where its outward appearance becomes manifest to the external senses and in which state it is usually called "Matter."

Power.—A state of Substance in which it manifests activity. This activity may manifest itself in various forms and on various planes of existence. It may act without or with relative consciousness. As there is only one fundamental Substance, there is only one fundamental Power, and the two are only two aspects or modes of manifestation of the eternal unmanifested One called God.

Will.—The fundamental and original Power from which all other forces and activities in the universe spring. Every imaginable power or force, from relatively unconscious motion up to self-conscious spiritual love, is therefore nothing else but a certain mode of manifestation of Will, and all the different terms applied to these forces, such as "life," "light," "sound," "electricity," "heat," &c., merely signify the various aspects and modes of manifestation of that one fundamental power called the Will; in the same sense as all imaginable substances, from relatively unconscious granite rock up to self-conscious spirit forms, are only various shapes of one fundamental original substance which assumes various qualities in its various forms of manifestation, according to the nature of its internally acting Will.

Imagination.—The creative power of Deity, acting in Nature as a whole, or in individual beings, which governs the construction of form according to a certain pre-conceived plan or pre-existing idea. The Imagination like the Will, may act with or without relative consciousness, and be exercised with or without any voluntary

conscious effort. The growth of a tree is the result of the image of the future tree existing unconsciously within the imagination of the seed, and being gradually rendered objective by the internally acting and relatively unconscious will having been stimulated into action by influences coming from external surroundings. There are many things existing in man's imagination; but he is not conscious of all of them at one given moment of time.

Thought.—The exercise of the power by which the images in the mind come to the consciousness of the latter. Man creates no ideas; he merely grasps the ideas which are already existing and whose images are reflected in his mind as in a mirror, and by the act of thinking he combines or resolves them and puts them into new shapes. The lower animals perceive only the images which are reflected in their minds without any effort on their part; but man has the power to rise by his will into the higher region of ideas, and to select and grasp ideas according to his choice.

Spirit.—Will and Imagination united into one, and acting undividedly in the same direction and for the same purpose. The will, by identifying itself with a thought, invests the latter with a spiritual power; the imagination uniting itself with the will guides the latter, and thus a spiritual and self-conscious power may be made to act as far as thought can travel, or as far as the will can reach.

Consciousness.—Certain states, resulting from the action of the Will upon the Imagination. There can be no absolute unconsciousness in the universe, for all things are the products of an activity which is eternal and therefore self-existent and self-conscious, even if it is without any relative consciousness in regard to any existing form. External things may come to man's external consciousness by means of his external perceptions; but spiritual and "invisible" things come to his inner consciousness by means of the emotions and sensations produced within the sphere of his Mind.

Ether.—The universal but invisible element of "Matter" in its aspect as non-molecular substance.

It seems almost unnecessary to reiterate the statement that all the above explained terms are not intended to represent these things as being essentially different from each other; they only refer to different aspects or forms of manifestation of the eternal One for which there is no name and no definition. He who spiritually knows of the One will find the doctrines of Occultism easy enough to be understood; he who is incapable to spiritually recognize the Unity of the All, will get lost in the labyrinth of the multiplicity of external phenomena, and however experienced and learned he may be in the classification of such phenomena and in giving to them the names adopted by science, he will necessarily remain ignorant of the Cause of all things, without the knowledge of which nothing can truly be known. Therefore the ancient Rosicrucians said that he who knows

many things knows very little, while he who knows only One—knows all.

The requirements of human language have made it necessary to give separate names to the various kinds of manifestations produced by the absolute One, and from this circumstance arises the illusion which makes it appear in the eyes of the ignorant as if these things were different from each other, not merely in their external appearance but in their essential nature. If we were permitted to speak correctly we would have to say in speaking of a *Man*, a *Horse*, a *Stone*: That of which we intellectually know nothing, and for which we have no appropriate name, having manifested itself to our external consciousness in the form of what we have chosen to call a "man," a "horse," a "stone," &c. Instead of speaking about Life, Light, Sound, &c., we would perhaps have to say: "Those vibrations of the universal Ether of Space, which are invisible and intangible to our senses, but which, by acting upon certain *media* and under certain conditions, produce within our external consciousness the phenomena which we call "life," "light," "sound," etc. Such a roundabout way of speaking would be more philosophical: but it is doubtful whether it would be more comprehensible and practicable for use. Language is, after all, only an aid and not a substitute for the exchange of thought. Minds who are in harmony with each other will have no great difficulty in understanding each others thoughts, even without the use of a great many words, while those who are in disharmony with each other will only increase their misunderstanding by using a great many words. External language like any other external thing, can only be relatively true; absolute truth is self-evident to those who can see it, and requires no human testimony or certificates. Every assertion requiring logical proof is therefore true or false according to the aspect under which the object is seen; a circle seen from the plane in which it exists, is only a straight line with two ends and a middle part; seen from above or below it is a circle without any end; looked at sideways, it is an ellipsoid and if one half of it is invisible it may appear to be a parabole. All external science, however true it may be in one way, is false in another, and all dogmatic assertions prove nothing but the vanity of him from whom they originate; for there is no one who knows absolute Truth except He who is Himself the Life, the Way and the Truth, the self-conscious divine Spirit in Man.

Under such circumstances it would perhaps be wisest to be silent and to say nothing at all, and if we nevertheless attempt to speak about things belonging to the interior realm of Nature, it is not for the purpose that our views should be regarded as being intended to give any new revelations; but merely as furnishing food for thought and as an aid by which the Truth which exists within the inner consciousness of the reader may come nearer to his intel-

lectual understanding. To those who have already found the truth, we have nothing to say.

I.

THE UNITY OF "MATTER."

A great deal has been written about the question: "What is Matter and what is Mind?" Scientific and philosophical dissertations have been written without very much elucidating the subject, the usual answer having resulted in: "Mind is no matter, and matter never mind." Nevertheless, the answer seems plain; for "Matter" and "Mind" are undoubtedly two terms signifying two different aspects or modes of motion of the eternal *One*. This truth is clear to the spiritual perception of those who can see with the eye of Reason, and they require no further proof; but even to those who are accustomed to reason only from the plane of external observation, the Unity of the All and the consequent identity of Matter and Mind is a fact which gradually forces itself upon their scientific attention.

The scientific and religious world seems to be gradually rising out of the profundity of its ignorance. Some 288 years ago Giordano Bruno was burned alive as a heretic for having proclaimed the fact that there is only one God and consequently only one Substance in the universe, and now the same truth is believed in by some of the greatest luminaries of science. Professor Suess, in his inaugural address as *rector magnificus* of the university of Vienna in 1888, publicly expressed his belief in the Unity of the All, even in the stronghold of Roman Catholicism, without being burned or even challenged by the followers of orthodoxy. Having called the attention of his hearers to the newest discoveries of science made by means of the spectroscope, by which the identity of material substances existing upon the various planets and stars is proved, and having mentioned the important discoveries of Mendelejeff, which go to show that there is a scale of harmony of chemical substances resembling that of colour and sound, he spoke the following memorable words: "As the dawn precedes the sunrise, likewise all great discoveries are preceded by a foreboding of their coming. To-day the Unity of all Substance is instinctively felt to be a truth, but the united labour of all nations will soon discover the way to prove it intellectually to be so."

This old and nevertheless ever new truth that the All is only One, and that the great variety of forms in Nature is merely a variety of forms and not of essential being, is the fundamental basis in the pursuit of occult study. It begins to be universally recognised, and yet its full importance is seen only by few. It is the most sublime idea which can be grasped by the human mind, and the consequences of its recognition reach far beyond the limits of time into Infinity. Cornelius Agrippa says: "The One completely pene-

trates every other number; it is the common measure, the foundation and origin of all numbers. It is unchangeable and excludes multiplicity. Multiplied with itself it is its own product; it cannot be divided into parts but every division produces a multiplication, *i. e.*, it produces units, of which none is larger or smaller than the original unit and of which every part is the whole. It is the beginning and end of all things, but it has itself neither a beginning nor an end. All things originate from the One, and all tends towards unity in the end; all that *exists* finds its true *being* in the One, and those who seek for salvation in the One must get rid of their multiplicity and return to the One."

There can only be one Love, one Life, one Power, one Wisdom, one Truth, one Substance, one God, although each of them may become manifest in an endless number of forms, and all these terms merely represent various aspects of the One, whose name consists of one letter.

The One is self existent and self sufficient, and therefore eternal and not subject to change. It will forever be intellectually incomprehensible, because the intellect is only one of the many forms of its manifestations and a part cannot comprehend the whole. A scientific examination can therefore have nothing to do with qualities of the absolute One, it can only deal with its manifestations. As soon as the One begins to manifest itself, it steps out of the sphere of pure being and a duality comes into existence. Formerly it was only Cause; now it is Cause and Effect and as every Action produces a Reaction, it becomes at once a Trinity of Cause, Action and Reaction the incomprehensible mathematical point; extending in three dimensions, assumes the aspect of a triangle constituted of *Matter* and *Motion* and *Space*.

Space represents Causality, it is unchangeable; Matter and Motion manifest themselves in a great many ways. There are forms of matter or Substance in the mineral, vegetable and animal Kingdoms; there are substantial forms in the realm of the Elementals and in the Kingdom of gods. There are forms of Motion, from unconscious motion up to conscious thought, and still higher up to the action of the self-conscious Spirit; but Space remains always the same, and there can be no other but a three-dimensional Space; for "Space" represents Form, and *Three* is the number of Form. A form with more or less than three dimensions is unthinkable, and can have no existence for us.

To recapitulate, we have therefore the *Unity* of the *Cause;* the *Duality* of the form of its manifestation, and the *Trinity* of the *Effect*. Within the eternal absolute One, Matter and Motion, Will and Ideation are one; but as soon as they manifest themselves they appear as a duality, producing a trinity, the child, in which the qualities of the Father and Mother find their united representation.

Zeno.

RESPECTING REINCARNATION*

OBJECTIONS frequently raised against "Reincarnation," and that appear to those who make them to be strong, are some growing out of the emotional part of our nature. They say, "We do not wish to be some one else in another life; how can we recognize our friends and loved ones if they and we thus change our personality? The absorbing attachments we form here are such that happiness would seem impossible without those we love."

It is useless to say in reply that, if Reincarnation be the law, it can and will make no difference what we would like or dislike. So long as one is governed by his likes and dislikes, logical arguments will not dissipate objections, and, if it is coldly asserted that the beloved objects of our affection pass at death forever beyond us, no relief is afforded to the mind nor is a strictly accurate statement made. In fact, one of the miseries of conditioned existence is the apparent liability of forever losing those upon whom we place our hearts. So to meet this difficulty raised by ever present death, the christian churches have invented their heaven in which reunion is possible under a condition, the acceptance of the dogma of the Redeemer. None of their believers seem to consider that, inasmuch as constantly many of those most closely bound to us by every tie do not and never will meet the prerequisite condition, happiness in that heaven cannot be possible when we constantly are aware that those unbelievers are suffering in hell, for, enough memory being left to permit us to recognize believing friends, we cannot forget the others. Greater than ever, then, that difficulty becomes.

What are these loves? must be asked. They are either (*a*) a love for the mere physical body, or (*b*) one for the soul within. Of course in the first case, the body being disintegrated at death, it is not possible for us, nor need we wish—unless we are grossly materialistic—to see that in the other life. And *personality* belongs only to the body. Hence, if the soul that we do love inhabits another physical frame, it is the law—a part of the law of Reincarnation not often stated or dwelt on—that we will again, when incarnated, meet that same soul in the new tenement. We cannot, however, always recognize it. But that, the recognition or memory of those whom we knew before, is one of the very objects of our study and practice. Not only is this the law as found in ancient books, but it has been positively stated, in the history of the Theosophical Society, in a letter from an Adept addressed not many years ago to some London theosophists. In it he asked them if they imagined that they were together as incarnated beings for the first time, stated that they were not, and laid down the rule that the real affinities of soul life drew them together on earth.

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To be associated against our will with those who lay upon us the claim of mother, father, brother, son, or wife from a previous life would neither be just nor necessary. Those relations, as such, grew out of physical ties alone, and souls that are alike, who really love each other, as well as those who harbor hate, are brought together in mortal bodies as now father and now son—, or otherwise.

So, then, with the doctrine of Devachan we have the answer. In that state we have with us, for all practical purposes and to suit our desire, every one whom we loved on earth: upon being reincarnated we are again with those whose souls we are naturally attracted to.

By living up to the highest and best of our convictions, for humanity and not for *self,* we make it possible that we shall at last recognize in some earth-life those persons whom we love, and to lose whom forever seems such a dreary and uninviting prospect.

CAUTIONS IN PARAGRAPHS*

Do not make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.

Beware of the proposition that the rich or those in social life needing theosophy as much as the humbler ranks should therefore have special efforts made for them while they fail or refuse to openly help the Society with their countenance and effort.

Do not be misled by the fancy that special effort to "convert" a scientific celebrity will lead to any great benefit to the theosophical movement, or sufficiently offset the time thereby lost from the general work among those who are ready to listen.

Never cry down the efforts of a sincere member to disseminate theosophy merely because it does not meet your standards of method or propriety.

Always discountenance any proposal to establish a censorship of either literature or effort in theosophical ranks, for such a censorship is against the broad and free platform on which the Society rests.

Suffer not yourself to be annoyed because scientific men claim as their new and original discoveries that which theosophical literature has always claimed; remember we are not in this movement

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for glory, but that men shall know the truth regardless of where the credit for discovery is given.

Never forget that a theosophical Branch is for the study of theosophy, and not for discussion upon outside topics.

Let not sentimentality make you fear to bring forward what you believe to be theosophy, even though some persons threaten to leave the ranks because their own fad seems endangered by the strength of your theory; but beware you do not mistake self-assertion in yourself for the strength of your theories.

Be not deluded by the idea that you can do great good by entering a church society in which you do not believe. Theosophy is not benefited by being thrown among those who declare they do not want it.

Beware of the person who offers to sell spiritual science in so many lessons for a sum of money. Expositions by lectures in public of general theosophical principles for an admission fee are proper, but courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.

Be charitable enough to remember that the theosophist is human, and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

Do not fancy that because ours is called a brotherhood any exclusion of woman is inferred. English is not the only language on earth, and in many others the same term describes both feminine and masculine. Theosophy does not concern sex distinctions, and talks more of souls, which are sexless, than it does of the bodies they inhabit.

Carefully avoid confounding Brahmanism with Buddhism, and the religions flourishing outside of India with those of that country. Buddhism not being the religion of India, confusion of uttered sounds and knowledge results from calling Hindus Buddhists.

Very carefully refrain from confusing Christianity with the religion of Jesus. The latter is not the former, inasmuch as Christianity is split up into over three hundred different sects, whereas Jesus had but one doctrine.

Pay the highest respect to the sermons of Jesus, from the remembrance of the fact that in his discourses he but gave forth once again the old doctrine taught to him by the ancient theosophists of whom he was a disciple.

Do not make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.

RODRIGUEZ UNDIANO.

ON THE LOOKOUT

In the October number of the *Yale Review* we have an article by John Burroughs on "The World Process," an article that has been denounced by sundry religious exponents as materialism, presumably on the ground that it denies a personal deity who remains outside of his creation and at the same time performs the surprising feat of being universal. But actually there is no materialism in Mr. Burroughs' philosophy so far as it is his at all.

Mr. Burroughs postulates the existence of one universal substance and he sees nothing absurd in the idea that intelligence, thought, and love, in other words consciousness, may exist in the atoms. Certainly the atoms act as though they were conscious. They have their antipathies and their affinities. They rush about as though they knew where they were going and were actually on their way. Particles of quartz combine into crystals of a flawless accuracy. You may, if you like, says Mr. Burroughs, call this immutable law, but will you explain what is immutable law? Does it mean anything more than "I do not know".

Mr. Burroughs sees no need of an external Deity, but he does see the need of an immanent Deity. In the activity of the atoms he sees the Deity at work toward some far off end of self-expression, and human intelligence is but a step on the road that began in what we call "blind matter". A piece of flint and a human brain are therefore but the external indications of the progress made by the indwelling Deity toward self-expression, or, as the Theosophist would prefer to call it, self-consciousness. But this is not materialism. It is the reverse of materialism. It means that moral values are as much a part of the world as gravitation, that they belong to the very substance of things, that they are the eternal motive power alike behind the crystal and the brain of the saint.

If an attitude of cynical contempt were consistent with theosophical ideals, which of course it is not, the Theosophist might obtain much amusement from the twistings and writhings of the theologians in the presence of the war. When Mr. Schoonmaker said in the columns of the *Century* that the Church had now become nothing and that Apollo had triumphed over Christ he bit deeply into a complacency that was already marred and shaken. Also he aroused a cyclone of scolding that seems to increase rather than to diminish. The proper attitude of Christians toward war naturally resolved itself into an attempted definition of Christianity itself, and so we have a crop of definitions precisely equal in number to those who advance them. That no two are in the slightest agreement goes without saying.

Mr. Percival Chubb of the Ethical Culture Society must take the palm for originality. The religion of Jesus, we are told, came from the heart and not from the head. It was a religion of love. But a religion of love may be "unworthy and sentimental, blind to values". It lacks intellect, and therefore it may lack justice. Knowledge and right reason "are not strong notes in the teachings of Jesus". We find no guidance as to our duties to the state, the nation, other nations, humanity. There is nothing there about the "social organism". Now these deficiencies must be made good, and Mr. Chubb seems willing to undertake the task, perhaps with the aid of an elective democracy. Christianity must be supplemented with a "juristic system", and it was from the lack of a juristic system that the Church was unable to prevent the war. If the Church had possessed a "tribunal, police, parliament, on an international scale" all might have been well. Mr. Chubb does not say so directly but he seems to suggest that things might have been very different if Christ had been able to avail himself of modern intelligence with its co-educational systems, ballot boxes and "juristic systems".

Now with all due respect to Mr. Chubb it may be said that this is mere disagreeable self-conceit, and we may turn with some comparative satisfaction to the Jesuit priest quoted by Mr. Garet Garrett in *Everybodys*. Christianity, says the priest, does not consist of the teachings of Jesus, of which we know very little, but of the teachings of the Church, and the Church does not advocate the doctrine of non-resistance. War in a righteous cause is consistent with Christianity, and as we may be in some doubt as to the righteousness of any particular cause we may obtain all needed enlightenment from the Church itself. We are thus spared the necessity of thought upon this and all other questions, and for this we may be duly grateful. Henceforth we may enjoy the tranquil complacence of a cow in a meadow, an animal that we should then much resemble.

Another exposition of Christianity is to be found in Dr. Shailer Matthews who writes in *The Constructive Quarterly*. Christianity, he says, springs from no single source "but has gathered up within itself material from the various environments in which it has existed. Its elements are concrete—decisions of councils, theological treatises, rituals, orders, sacrifices, morals, customs, political adjustments." Christianity shapes itself to the needs of the day, it assumes a garment suited to climate and temperature. There are, it is true, certain fundamentals and essentials, and presumbly the presentation of these must be left for the decision of Dr. Matthews himself, since he does actually present them in tabulated form, but their manifestation must always depend upon the needs of the moment.

Now there is no need to pursue the matter since apparently half the theologians of the country are trying to explain or defend the fact that a dozen Christian nations are all praying to the same God for divine aid in cutting the throats of their enemies. None the less it may be usefully pointed out that not one among these disputants is able to free his mind from the obsession that religious truth is something that depends upon the authority of a person, that it must be believed because someone has said it. That wisdom and knowledge can be distributed like soup tickets, that they can be obtained in no other way, seems to be a fundamental of the modern theologian. That questions of right and wrong can be settled by the citation of a text or by enquiry from some "authority" is still a sheet anchor of the Church.

But the challenge to science seems almost as emphatic as the challenge to religion. It is only the reader of the Sunday Supplement whose protoplasmic mind is now satisfied with the assurance that "science says" whatever the latest learned puerility may happen to be. Those who have advanced to the thinking stage of human evolution are beginning to glance downward toward the laboratories and the class rooms, and to ask how they know what they assert that they do know. But they are asking more than that. They are asking that scientific expositors at least express themselves in terms that are not an insult to logic. Thus we find an article by Mr. Charles A. Mercier in the February issue of *The Nineteenth Century*. Mr. Mercier writes on "Science and Logic" and he demands that learned professors no longer demand applause for their ability to violate all accepted rules of logic and reasoning, "and yet produce a perfectly valid argument". Grave professors who set themselves up as *censores scientiarum* will no longer make themselves ridiculous by proposing to abolish the "category" of cause and effect, or by speaking of a logic of thought distinct from the

logic of science. That these absurdities are daily perpetrated is made clear enough by the author who gives us a case in point not without interest to Theosophists. He says:—

> I do not think that any society of engineers would accept, as a subject for discussion, the problem of the impact of an irresistible force upon an immoveable body, and I doubt whether any physical Society would permit a discussion upon immaterial matter. Even if the title were altered to unsubstantial matter most likely some member of the Council would be shrewd enough to see that a contradiction in terms is not any less a contradiction in terms for being half concealed behind a bivocation. In Psychical Societies we are more liberal—or less discerning. No qualms assailed the Council of the British Medical Association when it was proposed to discuss, at the annual meeting of 1914, the subject of unconscious consciousness. It is true that this was not the actual title of the paper. It was called "The Unconscious" merely, but no one supposed that it referred to stocks and stones, plants or ions, houses or furniture, attraction or repulsion, or other unconscious things. What was meant, what was understood, what was explicitly avowed in the course of the discussion, was the Unconscious Mind, or Unconscious Consciousness. One speaker defined the Unconscious as "Those mental processes not accompanied by awareness," and evidently thought he had successfully hidden the contradiction in terms of "conscious processes not accompanied by consciousness" behind the bivocation. Another triumphantly proposed that conscious consciousness and unconscious consciousness should be united under the name "psyche", and considered that the difficulty of conceiving unconscious consciousness would thus be surmounted. If either the writer of the paper, or the speakers to it, or any member of the Council of the Section, had had an elementary knowledge of a competent logic, such a paper could not have been permitted, could not have been discussed, could not have been read, could not have been written. As it is, the discussion took place, and is recorded at length in the unashamed pages of the *British Medical Journal*. The dodge of playing upon words and faking new discoveries by attaching new names to familiar things is a favorite one with the Germans, and for want of a little logic our alienists accept these pseudo-discoveries with enthusiasm.

Now it was time that someone should say just this thing and say it loudly. What is now known as psychic research has committed more crimes upon logic, more outrages upon the most anciently known facts, than any other of the fakes and impostures of the present day. For a solemn and owlish presentation of the universally known, for perversion of truths, for sheer stupidity in conjunction with arrogance and self-conceit, the average psychic researcher stands as an example and a warning to the ages.

Professor Münsterberg, writing in the *North American Review*, begs leave in the name of psychology to recant the materialisms of the past half a century. But he does so without any consciousness of guilt. He seems to regard it as purely a matter of academic interest. Having sturdily resisted the facts for fifty years, having overwhelmed with obloquy everyone who dared to present those facts, psychology has at last discovered that the facts are too many for it. Therefore it departs from its usual procedure of suppressing the facts and adopts the more painful one of changing its own theories.

Psychology, says Professor Münsterberg, must now accept the human soul, which will of course be very gratifying to the human soul. Henceforth what he calls causal psychology which regards the human mind as a brain

machine will be "as dead as a door nail" unless it be accompanied with another psychology which he calls purposive psychology and which postulates the human soul as the abiding reality to which the brain machine ministers. And like all converts Professor Münsterberg cannot now understand how anyone could ever have held a contrary opinion. He says:—

> Surely if there is anything that is an actual fact in our mental experience it is that it has meaning for us who live through it and for those with whom we are in contact. To have a meaning and purpose and inner reference and aim is the most fundamental reality of our inner world. We do not propose it by fancy of our imagination, for it is the rockbed of our inner life. Every idea and volition and emotion means something, and points to some purpose, and if we leave this out we omit just the concrete fact. We may be doubtful if our mental life has causes, but we cannot possibly doubt that it has a meaning. Even if we were doubtful about it, this doubt of ours would be such an act with meaning and purpose.

But if this inner life, if the Soul, is now so evident, so obvious, so certain, we should like to know why it has been so arrogantly denied by science for so many years, why a belief in the Soul has been almost a passport to the lunatic asylum. It would seem that something more is required from Psychology than this placid change of front as though the denial or affirmation of the human Soul were merely matters of casual academic interest. But let us hear what Professor Münsterberg has to say about his new purposive psychology:—

> As soon as this purposive psychology is acknowledged as a full-fledged science we cannot go very far without discovering that it leads us straight to the old idea of the soul. We understand the meaning of a thought or memory or will act by linking it with the aim toward which it points, and this inner forward movement is understood as the act of a self. What do we know of this self? One thing above all—it is perfectly free. We saw that in this whole world of meaning everything is completely understood as every act is linked with its purpose, hence we have no right at all to ask for causes. It has no subconscious causes, and it has no brain causes. The mere enquiry after its causes would falsify its status. It has not causes any more than it has weight or color. Its whole reality lies in its purposiveness, and this detachment from any possible causes, this completeness in itself, is the fundamental freedom of the self which stamps it as a soul.

Now that is good. With a little modification we might say that it is Theosophy now proudly displayed as the discovery of modern science. The Soul, continues Professor Münsterberg, expresses itself through the body, but it is not the body. It is not in time or space. It is the self, and we see it in action. It can be neither explained nor defined for such a task would be meaningless.

And now we will wait curiously to see if the learned professor has the strength of his new convictions. For it is obvious that if the Soul expresses itself through the body it must have expressed itself already through other bodies, it must have ascended through the lower kingdoms of nature. If we once lay our hands upon any fact that is eternally true we shall find that it will disclose all other facts if only we have the courage to hitch our wagons to that particular star and to go forth wherever it may lead.